

EPITOLE DE  
JAMES.

1. Jesus, Sonship of God and of  
[the] Lord Jesus Christ in the words  
of the title, which are, in the dispensation,  
greeting: "Cast all your care upon  
me, when you fall into various trou-  
bles, knowing that the preserving of  
your faith works" endurance. If  
so endurances have the perfect work,  
that you may be presented complete,  
Looking to me. But if any one  
of you lack wisdom, let him ask of  
God, who gives to all freely" said  
reputation not, and it shall be given  
to him; but let him ask in faith,  
nothing doubting. For he that  
doubts is like a wave of the sea  
driven by the wind and tossed about;  
for so not that man thinks that he  
shall receive any benefit from the Lord;  
the [is] a double-minded man, not  
stable in all his ways.

But by the blessing of his degree  
glory in his elevation, and the rest  
to his consolation because as [the]  
great's power he will pass away.  
For the sun has risen with its brightness  
and has whirled to the ocean,  
and the flower has fallen, and the

and the author's originality. The author has made his "contribution" with a combination of humor and some very good writing, and I am sure that it will be well received by a wide range of readers.

As you can see, the results are truly impressive.

The following extract from the *Journal* of the *Worshipful Company of Feltmakers*, dated 16th April, 1693, shows the method adopted by the Company to secure the payment of their dues. The extract is as follows:

After this, their history ends, mostly due to the fact that it is converted to low taxes in 1920 and remains there.

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which does not work? God's righteousnesse. Wherefore, laying aside all foolishnes and absurditie of wickednesse, except with knowldege his unchristianed word, which is able to save your soule. Let he ye doers of [the] word and not hearers only, improving yourselves. For if any man be a hearer of [the] word and not a doer, he is like to a tree not understanding the natural law in a creature. For he has considered himself and is gone away, and straitly he has forgotten what he was like. But let that tree have now no fruit perfect new, but of thorns, and no doers in it; leaving that a fayre tree bearing fruit a durt of [the] word. In that is shewed to us, *doers*. If any man think himself to be religiouse, not breaking his tongue, but desirous his heart, this man's religion is vain. For you unchristian before God and the Father is seen: so that sorowes and malices of their afflictions, to keep yourself separated from the world.

11. My Brethren, do not have the faith of our Lord Jesus Christ, [long] of glory, with respect of persons: for if those mennes three yeares were a man with a gold ring in splendide apparel, and a poor man alsoe come to v[e]re apparel, and ye look upon him who wears the splendide apparel, and say, Do these at here well, and say to the poor, Do them stand here, as all have made my handfull. Have ye not made a difference among yesterdays, and to dayes judges having well thoughts? Here, my beloved brethren: Has not God alreadie

for poor as to the world, rich in faith, and full of the kingdom, which he has promised to them that loves him? Truly you have despised the poor (xvi). Do not the rich oppresse you, and do not they drag you before the tribunals? And [in trial] they blaspheme the excellent name which has beene called upon you? If indeed ye keep the royal law according to the scripture. Then shall have thy righteousness as thyself, or do well but if ye have respect of persons, ye contaminate, being corrupted by the law as vassalage. For vassals shall keep the whole law and shall offend in one (xvii), for he never offendeth the gods of his land (xviii). For he who said, Them shall not corrupt subtillie, said also, Then shall and will. Now if these shew not corrupt subtillie, but honest, then art thou a transgressor of the law. He speakest汝, and goest to them that are to be judged by the law of throns; the judgment will he without mercy, as has been shewn me many. "Mercy glorifies over judgement."

What [are] the peple, my brethren, if any one say we have faith, but make not works? can faith save him? None of a brother or a sister is naked and destitute of daily food, and say within amang you say to them too in peace, be warmed and filled: but give not to them the needful things for the body, what for the spirit? Be also faith, if it have not works, is dead by itself, that manne will say, That east with I have words. These are the first

<sup>17</sup> Workmen as an offence, *Parliamentary and other documents relating to the trial of the Boston Tea Party and the Boston Massacre, 1770-1775* (Boston, 1888), pp. 10-11.

<sup>1</sup> K. results with it and many others have been obtained.

→ **Fig. 6.1** The relationship between the number of species and the area of habitat available.

Many other things are also mentioned. The following are the main ones:

without works, and I from my works will show thee my faith. Then believe that God is one. Then doest well. The demons also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Then saith that faith wrought with his works, and that by works faith was perfected. And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he was called Friend of God. Ye see? Then a man is justified on the principle of works, and not on the principle of faith only. But we are not like the many who think the heretic justification on the principle of works, when she had received the messengers and put them forth by another way? For as the body without a spirit is dead, so also faith without works is dead.

III. Do not many teachers, my brethren, knowing that we shall receive greater judgment. For we all offend. If any one offend not in word, he [is] a perfect man, able to bridle the whole body too. Behold, we put the bit in the mouth of

the horses, that they may obey us; and we turn round their whole bodies. Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will. Thus also the tongue is a little member, and boasts great things. See how little a fire, how large a wood it kindles: and the tongue [is] like the world of unrighteousness; the tongue is set in our members, the member of the whole body, and which sets fire to the course of nature, and is set on fire of hell. For every species both of beasts and of birds, both of creeping things and of all animals, is tamed and has been tamed by the human species; but the tongue can no one tame: it is an unruly and evil, full of death-bringing poison. Therewith blaspheming the Lord and Father, and overthrowing every work made after the likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brothers, that these things should be thus. Does the fountain, out of the same opening, pour forth sweet and bitter? Can, my brethren, a fly produce olive or a vine figs? Neither [can] salt water make sweet water.

\* W. H. reads "from the works," with R. L.; is A. B. C. P. 10 11 and New Memphis have "works without." D. H. and the

+ I have left "dead," with R. L. K. L. P. 12 13. As per Memphis, H. C. have "joy," "gladness," and "rejoicing." It may be right, the reader is left to decide. Consult the reader.

- I. B. reads "dead," with R. L. H. and others; A. B. C. P. 12 13 Memphis omits. It seems to be out of place, as is easier to read before an indication, "no man."

\* Cf. "no man."

+ A. B. C. P. 12 13 read "to me and Paul your of teacher, and you." It was when the author wrote this. I can not prove that it is not an insertion. If we read "you are most ignorant," but then get the author's meaning of the leaves, . . . we turn round also. In words however were there is no need. The sense is the same.

\* A. B. C. P. 12 13 have "leaves," in G. H. to 13. New Memphis adds. Probably refers to leave the same difficult reading, but in the greater probability for which Louis Harvey is quoted, - but

- Cf. Chrysostom's "a good" "unrighteous mouth, which can . . . bring salvation, and comfort and safety, but also bring punishment, evil, the current, taste of destruction." See also, New Memphis 12 13, where the use of fire is added, particularly when the mouth can do no injury, or accomplish salvation for the unrighteous, and especially when it is

\* T. H. reads "fountain," with R. L. 12 13 and others; A. B. C. P. 12 13 Memphis omits.

+ T. H. reads "overturning," with R. L. 12 13 and others; A. B. C. P. 12 13 Memphis omits.

\* Or perhaps "the Lord and His Father," T. H. reads "Lord and Father,"

+ T. H. reads "Lord and Father," the several readings; A. B. C. P. 12 13 Memphis have "water"; R. L. H. and others; A. B. C. P. 12 13 Memphis omits.

\* T. H. reads "and," with A. B. C. P. 12 13 Memphis, and "rejoicing" with R. L. and others; A. B. C. P. 12 13 Memphis omits.

+ T. H. reads "and," with A. B. C. P. 12 13 Memphis, and "rejoicing" with R. L. and others; A. B. C. P. 12 13 Memphis omits.

\* T. H. reads "that reprobation (bad), produces evil and corrupts, - with A. B. C. P. 12 13 Memphis; A. B. C. P. 12 13 New Memphis, "the

+ T. H. reads "and," with A. B. C. P. 12 13 Memphis, and "reprobation" with R. L. and others;

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they ministered those things, which have now been summarized, to you by those who have declared to you the glad tidings by [the] Holy Ghost, sent from heaven, which angels desire to look into. Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect steadfastness in the grace [which will be] brought to you at [the] revelation of Jesus Christ; as children of obedience, not conformed to [your] former habit in your ignorance; but as he who has called you is holy, be ye also holy in all [your] conversations; because it is written, Be ye holy, for I am holy. And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear, knowing that ye have been redeemed, not by corruptible things, as silver or gold, from your vain conversation handed down from [your] fathers, but by precious blood, as of a lamb without blemish and without spot, [the blood] of Christ, foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end<sup>1</sup> of times for your sakes, who by him do believe<sup>2</sup> on God, who has raised him from among [the] dead and given him glory, that your faith and

<sup>1</sup> hope should be in God.<sup>3</sup> Having purified your souls by obedience to the truth<sup>4</sup> to unfeigned brotherly love, love one another out of a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.<sup>5</sup> Because all flesh [is] as grass, and all its glory<sup>6</sup> as [the] flower of grass. The grass has withered and [its] flower has fallen: but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings[<sup>7</sup>] preached to you.

II. Laying aside therefore all malice and all guile and hypocrisy and envyings and all evil speakings, as newborn babes desire earnestly the pure mental milk of the word,<sup>8</sup> that by it ye may grow up to salvation,<sup>9</sup> if indeed ye have tasted that the Lord [is] good. To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious, yourselves also, as living stones, are being built up<sup>10</sup> a spiritual house,<sup>11</sup> a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. Because<sup>12</sup> it is contained in the scripture, Behold, I lay in Zion a corner stone, elect, precious, and he that believes on him<sup>13</sup> shall not be put to shame.

<sup>1</sup> T. R. reads "all the glories of men," with K. L. F. B. C. M. A. B. C. M. Syr. M. Syr. &c.  
<sup>2</sup> "I only 'conformed' because 'conformed' is not positive in English, and requires a date. The past in which they walk is the sense here. Considerate yourselves" is too active and is unnatural.

<sup>3</sup> On "by precious blood, as of Christ, a lamb without blemish and without spot," see "the propitiary blood of Christ, as of a lamb without blemish and without spot."

<sup>4</sup> T. R. has "obeyance to yourself," with K. L. F. B. C. M. A. B. C. M. Syr. M. Syr. See note on Heb. 1. 2.

<sup>5</sup> compare on A. B. A. D. "resembling" vs 20 & 21. K. L. F. B. C. M.

<sup>6</sup> "so that your habode and hope were in Christ." T. R. adds "through [the] Spirit," with K. L. F. B. C. M. A. B. C. M. Syr. M. Syr. &c.

<sup>7</sup> A. B. Am. reads "pure." K. L. F. B. C. M. Syr. &c.

<sup>8</sup> T. R. reads "desire for every" adding also the others, with K. L. F. B. C. M. A. B. C. M. Syr. M. Syr. &c.  
<sup>9</sup> K. L. F. B. C. M. Syr. M. Syr. &c. A. B. C. M. Syr. &c. with L. X. It has not for dove.

To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,<sup>14</sup> and a stone of stumbling and rock of offence;<sup>15</sup> [was] stumble at the word, being disobedient,<sup>16</sup> to which also they have been appointed. But ye [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light;<sup>17</sup> who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.<sup>18</sup>

III. Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts which<sup>19</sup> war against the soul;<sup>20</sup> having your conversation honest among the Gentiles, that [as to that] in which<sup>21</sup> they speak against you as evildoers, they may through [your] good works, themselves witnessing<sup>22</sup> [them], glorify God in [the] day of visitation.

<sup>1</sup> Or "is become chief corner stone."  
<sup>2</sup> Literally "fall trap," as Rom. vi. 22; 1 Cor. i. 30.

<sup>3</sup> On the whole I prefer<sup>23</sup> "stumble" at the word, being disobedient, to "mislead," being disobedient to the word.<sup>24</sup> It takes up less room, absolutely, and in the same manner in wet. 7.

<sup>4</sup> It has been maintained to express the perfect and perfect, "consecrate" and "sanctified."

<sup>5</sup> "However, which have this character, not simply at, whom."

<sup>6</sup> T. R. & B. C. M. is used for time (Mark 1. 13; John 7. 1), and with the article, "in the state of things in which." In Rom. viii. 1, it has practically the sense of "unconscious," considered in that view.

<sup>7</sup> In Rom. viii. 2f. it is "wherein," but not specially. I prefer<sup>25</sup> to the latter case, nor here. In both it is clear that "wherein" is viewed in that point in which "considered" in that view, "in that respect in which." "In wherein" is more exact, without reference to the object of v.

<sup>8</sup> Thus does not fit exactly; it is too tame; "wherein" is a little too precise. He does not mean in that particular living exactly, but in respect of that very walk and course of conduct.

<sup>9</sup> T. R., W.M. A. B. L. F. B. and others, render "having selfe-chosen," but K. L. F. B. Syr.

<sup>10</sup> compare on p. 10, which is perhaps preferable, but it means of course Christ. But "believe in" is the same word.

<sup>11</sup> Be in subjection [therefore]<sup>26</sup> to every human institution for the Lord's sake; whether to [the] king as supreme, or to rulers as sent by him for vengeance on evildoers, and justice to them that do well. Because so is the will of God, that by well-doing ye put to silence the ignorance of foolish men;<sup>27</sup> as free, and not as having liberty as a cloak of malice,<sup>28</sup> but as God's bondmen. Show honour to all, love the brotherhood, fear God, honour the king. Servants,<sup>29</sup> [be] subject with all fear to your masters, not only to the good and gentle, but also to the ill-tempered. For this is acceptable, if one, for conscience sake towards God, endure grada, sufferings unjustly. For what glory [is it], of sinning and being banished ye shall bear<sup>30</sup> [it]? but if, doing good<sup>31</sup> and suffering, ye shall bear [it], this is acceptable with God. For to this have ye been called; for Christ also has suffered for you,<sup>32</sup> leaving you<sup>33</sup> a model<sup>34</sup> that ye should follow in his steps: who did no sin, neither was <sup>35</sup> guile found in his mouth; who,

the name of *holyfoem*, "man." It is wider than mere 12 months; there "Gentiles" here "men." The article is necessarily ambiguous. It is the real defect of English, where in the robust and most forcible language, "Gentiles" may mean men who are so, or of men, that they are so. The article in Greek makes it the latter.

<sup>12</sup> Here the article is *contraria*; that thing liberty in think of that thing malice.

<sup>13</sup> compare with the rest of the verse in the present. However, here, here the act which occurs at once; the others, the constant habit of mind.

<sup>14</sup> compare, "consecrated servants," not necessarily slaves, *slaves*.

<sup>15</sup> compare, "ambition," see 2 Tim. ii. 18.  
<sup>16</sup> Not *in* *sin*, or *against*, *reserves*, but *disobeys*. I think his mind goes beyond the servants to disengaged especially as Christians.

<sup>17</sup> The Authorized Version in both cases has us "for" you in margin. The sense is naturally different, and the reading very difficult to determine. But "ye should follow" seems to decide for "you" before "a model," while "ambition for" is the natural expression of the apostle's heart. The critics differ. The majority of modern read "suffered for you, having you." So auch. 1b. 1c. So does K. but has by mistake *suffered* for *foem*. Thuc. 7b ad. 1000, iure, will. L. 1. 1. Vnde, "iuris, you, you," so A. B. C. 21. Am. Syr. Pet. I suppose, *ub. m.* with Memphis.

<sup>18</sup> A copy, as we say, to write after.

[when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into<sup>1</sup> the hands of him who judgeth righteously; \* who himself bore our sins in his body on the tree, in order that, being dead to<sup>2</sup> sins, we may live to righteousness: by whose stripes<sup>3</sup> ye have been healed. For ye were going astray<sup>4</sup> as sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject<sup>5</sup> to your own husbands, that, even if any are disobedient to the word, they may<sup>6</sup> be gained without [the] word by the conversation of the wife, having witnessed your pure conduct<sup>7</sup> (which pleased God) in what adorning let it not be that outward one of dressing of hair, and wearing gold, or putting on apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which is the raiment of God<sup>8</sup> of great price. For thus also the holy women who have hoped<sup>9</sup> in God heretofore adorned themselves, being subject to their own husbands; \* as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing<sup>10</sup> good, and not fearing with any kind of conformatio-

nation, if so be not so. The clause may have been added to render the sentence of the phrase more. The weight of the testimony is clearly in favour of 'shall' or 'will' in P.A.B.C.H.F. G. S., — many copyists A.M.

'Hence hinged' is present, characterizing the sentence. This is suspicious, assuming they did. <sup>1</sup>Corinthians, with P.A.B.P. See note on Gal. 1. T. H. has 'deserted', with C.H.L.P.M.

T. H. reads for 'knowing' 'feared', referring to 'conformity', with K.P.J. and some others; but it is P.A.M. Am. says 'hinged'.

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On 'subject'. Though perhaps to complete I say 'subject'. It is literally, the master has my subjection. Script. discusses every title. Other words similar suffice.

'Going astray as sheep,' with P.A.B.P. T. H. is stronger 'away', with L.K.L.P.M.

\* From the same evang. p. 12. These various, a particular set, were present participants in historical events, following on chap. 10, 10.

\* Many read 'they shall not', but it is an obvious error in the old copies (and I have observed

[Ye] husband likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, even, giving [them] honour, as also follow-heirs of [the] grace of life, that your prayers be not hindered.<sup>11</sup>

\* Finally, [be] all of one mind, sympathizing, full of brotherly love, tender-hearted, humble minded,<sup>12</sup> not railing evil for evil, or railing for railing; but on the contrary, blessing [others], because<sup>13</sup> ye have been called to this, that ye should inherit blessing. For he that will love life and see good days, let him cause his tongue to cease from evil and his lips that they speak no guile. And to him avoid evil, and do good; let him seek peace and pursue it; because the <sup>14</sup> eyes of [the] Lord are on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord is against them that do evil. And who shall injure you if ye have become imitators of that which is good?<sup>15</sup> But if also ye should suffer for righteousness sake, blessed are ye; but be not afraid of their fear, neither be troubled; but sanctify [the] Lord God Christ<sup>16</sup> in your hearts, and<sup>17</sup> [be] always prepared to [give] an answer [to] every one that asks you to give an account of<sup>18</sup> the

condition, if so be not so. The clause may have been added to render the sentence of the phrase more. The weight of the testimony is clearly in favour of 'shall' or 'will' in P.A.B.C.H.F. G. S., — many copyists A.M.

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hope that [is] in you, but<sup>19</sup> with consistence and fear; having a good conscience, that [as to that] is which<sup>20</sup> they speak<sup>21</sup> against you as evildoers. They may be ashamed who contumaciously<sup>22</sup> rail against your good conversation in Christ. For [it is] better, if the will of God should fulfil it, [but] consider[23] well elsewhere than [as] evildoers: for Christ indeed has once suffered for sins, [and] just for [the] unjust, that by might bring us to God; being put to death in flesh,<sup>24</sup> but made alive in [the]<sup>25</sup> Spirit, in which also going he preached to the spirits [spirits are] in prison, hereto-fore disobedient,<sup>26</sup> whom<sup>27</sup> the long

time, in Mat. xi. 20; Acts xii. 40 it is ac-  
cused, but in the latter a reason for, as also  
elsewhere. So Chrys. 2.

\* T. H. reads 'fulfilled', with K. L. P. M. and others; it is B.C.H.F. Am. says 'fulfilled'.

<sup>1</sup> T. H. has 'in that' 1. 12.

\* T. H. with L. M. 'thus speaks' is 'ye are spoken against'. T. H. with K. L. P. M. Am. 'ye are' as evidence.

\* T. H. reads 'will be', with A. B. C. H. M. and others.

\* The pastime 'disobedient' is more like the adjective 'bad' than 'evil' used for 'the unrighteous'. The reader must only remember that this is singular, the second plural. It is not 'the bad' nor 'the badness', & because bad simply means 'without the article' as in Acts viii. 12; 1 Cor. viii. 12.

\* T. H. has 'in evidence', 'by the Spirit', with K. L. P. M. and others. Chrysostom, in contrast with cross, 'to God'. Both 'flesh' and 'spirit' are the reader and the church, which is mentioned of Christ. But we are ready to accept 'in flesh' as 'flesh' of Christ, because it is characteristic of Paul's language, & theological, & of the Biblical idiom, but of a mystery—cannot be simply 'characteristic'. In Greek the word remains its own reality, and, as such, characteristics. Hence in the following, Paul is using 'flesh' as a characteristic, or manner, as it is a common name which denotes the forms of the human body, hence called the substance, the material of 'flesh', until to call for. I am disposed to think it is the former descended. It requires no longer time, and less it is baptism as a barrier to the entrance of Jesus Christ, as would have been 'in baptism', in view of 'If any, it would receive the flesh, & were staled in'. In v. 18, v. 20, v. 22, we find of the present substance to be 'flesh', as S. Mat. xii. 4, and Gen. xxv. 7.

\* As 'fathers', or 'to' as 'ancestors', going on.

\* It seems less reasonable that the ancestors in English, say to the other respond, or 'the who respects?' The demand of a just con-  
science, 'ancestors' would rather make it the living descendants.

\* Note, with B.C.H.F. and 'because' & B.C.H. and others M. says 'insert'. It is read 'for you.'

\* On 'fathers', see.

\* B.C.H. and others Am. read 'is before' & before now. The copy v. 8 and acts, for another ex-  
ample of this clause.

suffering<sup>28</sup> of God waited in (two) days of bone while [she] ark was preparing, into which law, that is, twin souls,

\* Were saved<sup>29</sup> through water; which figure<sup>30</sup> also now saves you, [even] baptism, not a pulling away of [the] skin of flesh, but [the] demand<sup>31</sup> as before<sup>32</sup> God of a good conscience, by

\* The resurrection of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him. IV. Once, then, having suffered for us<sup>33</sup> in (the) flesh, do ye also arm yourselves with the same mind; for<sup>34</sup> he that has suffered in<sup>35</sup> the flesh has

done with sin, no longer to live the rest of [his] time in the flesh to man's lusts, but to God's will. For the time past<sup>2</sup> is sufficient [for us] to have wrought the will<sup>3</sup> of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings, and unallowable idolatries. Wherein they think it strange that ye run not with [them] in the same sick of corruption,<sup>4</sup> speaking injuriously [of you], who shall render account to him who is ready to judge [the] living and [the] dead. For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [that] flesh, but live, as regards God, after [the] Spirit. But the end of all things is drawn nigh; be sober therefore, and be watchful unto prayer; but before all things having fervent love among yourselves, because love covers<sup>5</sup> a multitude of sins; hospitable one to another, without murmuring;<sup>6</sup> each according as he has received a gift, ministering it to one another; as good stewards of [the] various grace of God. If any one speak—as oracle of God; if any one minister—as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.

V. The elders<sup>7</sup> which [are] among you I exhort, who [am] their fellow-elder and witness of the sufferings of the Christ, who also [am] partaker of the glory about to be revealed: shepherd<sup>8</sup>

<sup>1</sup> See in Kypke abundant proofs of the use of *ekklēsia*.

<sup>2</sup> T. R. adds “of life” — *ekklēsia*—*ekklēsia*—*ekklēsia*, the time past, with K. L. P. 31 and many others; <sup>a</sup> A. B. 18 C. 2 Am Syr Memphis.

<sup>3</sup> C. L. P. 21 have now; <sup>a</sup> Memphis have <sup>b</sup> *Am* *ekklēsia*.

<sup>c</sup> *ekklēsia*, with W. A. B. C. 18. T. R. reads *ekklēsia* with K. L. P. 21. It is evident in ver. 2.

<sup>d</sup> Or “assumption,” the word being formed out of *ekklēsia*. Or “exodus of profanity.”

<sup>e</sup> T. R. reads “shall cover,” with K. L. P. 21; text B. B. 18 Am Syr Memphis.

<sup>f</sup> T. R. with K. L. P. 31, reads “murmuring,” text B. B. 18 Syr.

<sup>g</sup> Or “the Spirit of glory and of God.” There is a shade of difference in the sense of the expression, *have and* *and* of power after “glory,” with A. P. 18 Memphis; <sup>a</sup> *has* *and* of his power? legit B. E. L. 51 text.

<sup>h</sup> These words are, in say the less, very doubtful. <sup>a</sup> A. B. 18 Syr Memphis have them not; <sup>b</sup> C

<sup>i</sup> Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was happening to you; but as ye have share in the sufferings of Christ, rejoices, that in the revelation of his glory also ye may rejoice with exultation. If ye are reproached in [the] name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God<sup>j</sup> rests upon you: [on their part he is blasphemed, but on your part he is glorified.] Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people's matters; but if as a Christian, let him not be ashamed, but glorify God in this name.<sup>k</sup> For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey<sup>l</sup> not the glad tidings of God?

<sup>l</sup> And if the righteous is difficultly saved,<sup>m</sup> where shall the impious and [the] sinner appear?

<sup>n</sup> Therefore also let them who suffer according to the will of God commit their souls to well-doing<sup>o</sup> to a faithful Creator.

V. The elders<sup>p</sup> which [are] among you I exhort, who [am] their fellow-elder and witness of the sufferings of the Christ, who also [am] partaker of the glory about to be revealed: shepherd<sup>q</sup>

<sup>r</sup> *ekklēsia*, <sup>s</sup> *ekklēsia*, <sup>t</sup> *ekklēsia*; so that they separately supplied. Am has *ekklēsia* K. L. P. 31 and many others.

<sup>u</sup> T. R. reads “behalf” with K. L. P.; text B. B. 18 C. 2 Am Syr Memphis.

<sup>v</sup> Or “themselves.”

<sup>w</sup> Here on the earth, as through the trials and persecutions specially which beset the Jewish Christians.

<sup>x</sup> T. R. adds “as,” with K. L. P. 31 Syr and many others; <sup>y</sup> A. B. 18 Am Memphis *only*.

<sup>z</sup> Some add “them,” with A. B. Am., K. L. P. 18 B. Memphis *only*.

<sup>aa</sup> “Shepherd” is here the verb, in the sense, I think, common in a certain class of words, that is, characterizing the whole conduct in this classifying being linked at together as constituting it. They are *not* in this character, or have it by their nature. It is not simply a verb used to go on doing it, but to suppose we have that quality by doing it, to be characterized; as the wives were to be subject: see

the flock of God which [is] among you, exercising oversight, not by nascency, but willingly; not for base gain, but readily; not as losing it over your<sup>b</sup> possessions, but being made for the flock. And when the chief shepherd is manifested ye shall receive the unimpaired crown of glory.

<sup>c</sup> Likewise [ye] younger, be subject to [the] elder, and all of you bind on humility towards one another:<sup>d</sup> for God sets himself against [the] proud, but to [the] humble gives grace.<sup>e</sup> Humble yourselves therefore under the mighty hand of God, that he may exalt you in [the] due time; having cast all your care upon him, for he cares about you.

<sup>f</sup> Be vigilant, watch.<sup>g</sup> Your adversary [the] devil as a roaring lion

<sup>h</sup> ch. iii. 1. “Be shamed,” if that were possible in English. <sup>i</sup> B. B. 31 *overshadowing over-night*.

<sup>j</sup> That you would be free to leave the flock, when it often fails, of apprehension to the subject spoken of, when the word covers the class of a possession—the possessions, or potencies which belong to you. What they are is wholly beside the mark. No doubt the saints, in fact, were in his thoughts; but the character of their conduct is what is in question. If there were no article, it would mean “not like persons who used to own possessions, here is no more applied.” Do not these persons forsake it over your houses alone, visiting the saints at lengthing belonging to you, or whose “possession” is not the name of the flock, but the flock was not so he treated as like as *objets* of the others.

<sup>k</sup> Or “unmerciful.” The plural is an image of work done and body countervailed, unmerciful. The sense is the same.

<sup>l</sup> Or “My Syrameus, the faithful brother to you, as I suppose, I have written briefly.”

<sup>m</sup> Many read “in which stand” (unperformed), with A. B. 18; text K. L. P. 31 and most.

<sup>n</sup> It may be “brotherhood,” as at verse 3, as that is familiar; or his wife, as it is usually called in the feminine.

<sup>o</sup> T. R. adds “Apostle” and “Jesus” after “Christ,” with K. L. P. 31 (Memph.), text A. B. 18 Am Memphis and Jesus only.

<sup>p</sup> walks about seeking whom he may devour. When resist, stand in faith, knowing that the selfsame sufferings are accomplished in your brotherhood which [is] in [the] world.<sup>q</sup> But the God of all grace who has called you<sup>r</sup> to his eternal glory in Christ Jesus, when ye have suffered for a little while, yourself shall make perfect, stalwart, strengthen, ground to him [be] the glory and<sup>s</sup> the might for the ages of the ages. Amen.

<sup>t</sup> By Syrameus, the faithful brother, as I suppose, I have written briefly; <sup>u</sup> *adhorting and testifying that this is [the] true grace of God in which ye stand.* <sup>v</sup> His that is elected with [you] in Babylon salutes you, and Marcus my son, salutes one another with a kiss of love. Peace be with you all who [are] in Christ.

<sup>w</sup> *work, actions.* Do those who have done all the work? in verse 2.

<sup>x</sup> T. R. reads “because your,” adding *etc.* with K. L. P. 31 Am Syr Memphis; <sup>y</sup> A. B. 18 C. 2 Am Memphis.

<sup>z</sup> Or “in the talk.” It might be “through faith.” It is a kind of adversative clause, as often.

<sup>aa</sup> T. R. reads “you” with K. L. P. 31; text A. B. 18 C. 2 Am.

<sup>bb</sup> T. R. having set “shall,” reading the imperative, with K. L. P. 31 and others; text W. A. B. 18, all three have the future for “shall,” strengthen. A. B. 18 and “crown.”

<sup>cc</sup> T. R. adds “you,” with K. L. P. 31 Memphis; <sup>d</sup> A. B. 18 Am Memphis.

<sup>dd</sup> Many omit the glorified, possibly they are right. <sup>e</sup> A. B. 18 B. Syr Memphis have it. <sup>f</sup> A. B. Am. omits.

<sup>gg</sup> T. R. reads “and all of you, the subject case is another and between however, with K. L. P. 31 and others.

<sup>hh</sup> T. R. reads “brotherhood,” as at verse 3, as that is familiar; or his wife, as it is usually called in the feminine.

<sup>ii</sup> T. R. adds “Apostle” and “Jesus” after “Christ,” with K. L. P. 31 (Memph.), text A. B. 18 Am Memphis and Jesus only.







unction which ye have received from him abides in you, and ye have not need that any one should teach you; but as the same<sup>1</sup> unction teaches you as to all things, and is true and is not a lie, and even as it has taught you, ye shall abide in him.

<sup>2</sup> And now, children, abide in him, that if<sup>2</sup> he be manifested we may have boldness, and not be put to shame before him at his coming.

<sup>3</sup> If ye know<sup>3</sup> that he is righteous, know<sup>4</sup> that every one<sup>5</sup> who practises righteousness is begotten of him. (III.) See what love the Father has given to us, that we should be called (the) children of God.<sup>6</sup> For this reason the world knows us not, because it knew him not. Beloved, now are we children of God, and what we shall be has not yet been manifested;<sup>7</sup> we know that if it<sup>8</sup> is manifested we shall be like him, for we shall see him as he is. And every one that has this hope in him<sup>9</sup> purifies himself, even as he is pure.

<sup>10</sup> Every one that practises sin<sup>10</sup> practices also lawlessness; and sin is lawlessness. And ye know that he has been manifested that he might

take away our<sup>11</sup> sins; and in him sin<sup>12</sup> is not. Whatever abides in him does not sin: whoever<sup>13</sup> sins has not seen him or known him.

<sup>14</sup> Children, let no man lead you astray; he that practises righteousness is righteous, even as he is righteous. He that practises sin is of the devil; for from (the) beginning the devil sinneth. To this end the Son of God has been manifested, that he might undo the works of the devil. <sup>15</sup> Whoever<sup>16</sup> has been begotten<sup>17</sup> of God does not practise sin, because his seed abides in him, and he cannot sin, because he has been begotten of God.

<sup>18</sup> In this are manifest the children of God and the children of the devil. Whoever<sup>19</sup> does not practise righteousness is not of God, and he who does not love his brother. For this is the message which ye have heard from the beginning, that we should love one another: not as Cain was of the wicked one, and slew his brother; and on account of what slew he him? because his works were wicked, and those of his brother righteous.

<sup>20</sup> Do not wonder,<sup>21</sup> brethren, if the world hate you. We know that we

say emphatic in Greek, is so unusual in John that I have ventured to say 'yourselves'. However, there is a double reference, it seems to me here, as I put it. The word however appears also in ver. 24; and I have given it an explanatory place there, because it seems to connect with 'those that do not the law'.

<sup>1</sup> A B C P read 'him', instead of 'the same', 'since for sin'.

It is somewhat doubtful if the reading be not better, that is, the imperative 'sin'. So A B C P Vulg. and old Latin, but I judge they are not to be trusted here, if only 'ye shall abide in him'. And now children, be honeste levator. Tisch. 71st ed. Dr. Weizsäcker 'ye shall abide' (Graecius makes it equal). Tisch. 7th ed. Alford 'abide' (so Lectionary).

<sup>2</sup> 'If' (so 5 John 19) goes out what depends on the fact, not referring to time, but expresses the fact. Here, that very moment it must happen, we should be in and no, if that. This might be true. T. M. reads 'now', with K. L. M. 1877, 1881, 1882, with A B C P 12 Memphis.

Here also, common knowledge, then you, knowledge of something that without, from whence to us.

<sup>3</sup> Or 'ye know' (paraknow). Vulg. 'know ye.'

<sup>4</sup> Many add 'also' here, with A B C P 18 Memphis; A B C P 12 & Am. 1877.

<sup>5</sup> Many add 'and we are'; but it seems a gloss. A B C P 15 Am Syri. Memphis have the words: A. I. 1st part. 'Videtis nos etiam.'

<sup>6</sup> It is natural, manifestly which is here meant, which I call, because in English 'it is not you but your manifested' would lead to think of a revelation for saints.

<sup>7</sup> T. K. adds 'but', with K. L. M. Memphis; A B C P 15 Am. 1877.

<sup>8</sup> 'Or' 'He'.

<sup>9</sup> How this is to be manifested.

<sup>10</sup> A B C P 15 Am Memphis says 'our' A B C L. M. 1877.

<sup>11</sup> Literally 'every one that,' i.e. is, but with 'does not' this is more than sufficient. It may be translated 'in us who ... sin, we ...'. See Soc. Chap. II. 25, and note.

<sup>12</sup> Perhaps 'but' has not seen or known him implies the continuously present state of not seeing or knowing; so that with these words the English gives the sense of the Greek perfect.

<sup>13</sup> Or 'the man that has been begotten of God practices', ver 6, ... etc. See notes and n. 18. We lose nothing in English by not having the positive affirmative 'as every one'. But in English 'every one does not' means rather 'some do.'

<sup>14</sup> Or 'from'.

<sup>15</sup> T. K. adds 'my', with K. L. M. Memphis; A B C P 12 & Am. 1877.

have passed from death to life, he causes we love the brethren. He who does not love [his]<sup>16</sup> brother abides in death. Every one that hates his brother is a murderer, and ye know that no murderer has eternal life abiding in him.

<sup>17</sup> Herby we have known<sup>18</sup> love, because he has laid down his life for us; and we ought for the brethren to lay down [our] lives. But whose may have the world's substance,<sup>19</sup> and see his brother having need, and shut up his bowels from him, how abides the love of God in him?

<sup>20</sup> <sup>21</sup> \*Children, let us not love with word, nor with<sup>22</sup> tongue, but in deed and in truth. And<sup>23</sup> hereby we shall know<sup>24</sup> that we are of the truth, and shall persuade our hearts before him<sup>25</sup> — that if our heart condemns us,<sup>26</sup> God is greater than our heart and knows<sup>27</sup> all things. Beloved, if our heart condemns us not,<sup>28</sup> we have boldness<sup>29</sup>

<sup>30</sup> towards God, and whatsoever we ask we receive from him, because we keep his commandments, and practice the things which are pleasing in his sight. And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as it has given us<sup>31</sup> commandment. And he that keeps his commandments abides in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given to us.

<sup>32</sup> Lit. 'that.' Many, with A B C 15 Am, omit 'the brother'. In that case we should read 'ours', or 'the brother'. C. R. P. 15 and others 1877 Memphis have 'the brother'.

<sup>33</sup> It is the present tense, that is, an abiding effect.

<sup>34</sup> 'Now,' what is necessary in His<sup>35</sup> substance.

<sup>35</sup> T. K. adds 'My', with K. L. M. Memphis; A B C P 15 Am. 1877.

<sup>36</sup> A B C P 12 & Am. 'the.'

<sup>37</sup> A B C P 15 Am 'ours' 'ours' A B C 15 Am Memphis 1877.

<sup>38</sup> T. K. reads 'we know,' with K. L. M. Memphis, 1877 & A B C P 15 Am.

<sup>39</sup> This text has perplexed commentators exceedingly. It seems to me without reason, for refers to 'as many', 'having' (ver. 10). It is showing what tests<sup>40</sup> in truth. The reputation of us in ourselves notwithstanding. It is found in, 1. 11, 12. What 'many' refers to every community

<sup>41</sup> IV. Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world. Herby we know the Spirit of God: every spirit which caresses Jesus Christ<sup>42</sup> come in flesh is not of God; and this is that [power] of the anti-christ, [of] which ye have heard that it comes, and now it is already in the world.

<sup>43</sup> \* Ye are of God, children, and have overcome them, because greater is he that [is] in you than he that [is] in the world. They are of the world; for this reason they speak[us] of the world, and the world bears them. We are of God; he that knows God bears us; he who is not of God does not bear us. From this we know the spirit of truth and the spirit of error.

<sup>44</sup> Beloved, let us love one another; because love is of God, and every one that loves has been begotten<sup>45</sup> of God, and knows God. He that loves not has not known God; for God is love.

<sup>46</sup> <sup>47</sup> <sup>48</sup> Hence as to m<sup>49</sup> has been manifested the love of God, that God has sent his only begotten Son into the world, that we might live through him. Hence is love, not that we loved God, but that he loved us, and sent his Son's propitiation for our sins.

<sup>49</sup> Beloved, if God has so loved us, we also ought to love one another.

<sup>50</sup> Follows in John, as in vers. 16, 19, and v. 17, and elsewhere, frequently with us indeed. 'God bearing greater' is evidently a heating, mortifying clause.

<sup>51</sup> It is again the subjunctive, as ver. 30, and 5.

<sup>52</sup> R. L. and others with Sulz., A B C 15 Am and others A B C P 15 Am Memphis answer.

<sup>53</sup> Many will 'Christ' and 'comes in the flesh,' and put an article before 'Jesus,' that is, speak of Jesus as one known and chosen by the writer, and so presented. It has 'Jesus Lord.' Therefore, 'children of the truth' — A. B. 15 and others 1877, 1881, 1882, and others 1877. Tisch. 71st ed. follows A. B. 15 Am Memphis.

<sup>54</sup> Or 'is born' as in 3.

<sup>55</sup> 'As many' in respect of us. The love of the love of God remains absolute, only it has been shown 'as respects us' in this. Ac.



test abides in the doctrine<sup>4</sup> he has  
both the Father and the Son. If any  
one come to you and bring not this  
doctrine, do not receive him into  
[the] house, and greet him not; for  
he who greets him partakes in his  
wicked works.

<sup>4</sup> T. R. reads "of the Christ," with K. L. P. &  
Memph.; & A. B. C. Am. Memph.  
<sup>5</sup> T. R. reads "and for I hope,"  
"partake," with A. B. C. Am. Memph. & L. P. H.

### THIRD EPISTLE OF JOHN.

The elder to the beloved Disciple, whom I love in truth.  
Beloved, I desire that in all things thou shouldest prosper and be in health, even as thy soul prospers.  
For I rejoice exceedingly when [the] brethren come and bear testimony to thy having had the truth, even at their walkout in truth. I have no greater joy than those times that I hear of my children walking in the truth. Beloved, thou dost faithfully [in] whatever thou mayest have wrought toward the brethren and that strangers,<sup>6</sup> [who have witnessed of thy love before the assembly] in setting forward whom on their journey worthy of God. Here we dwell; for for the name<sup>7</sup> have they gone forth, taking nothing of those of the nations.<sup>8</sup> We therefore ought to receive such, that we may be in full agreement with the truth. I wrote something<sup>9</sup> to the assembly; but

<sup>4</sup> See 2 John 1. note.  
<sup>5</sup> Some manuscripts "above all things," reference John 17. 2.  
<sup>6</sup> Literally, "to thy master."  
<sup>7</sup> T. R. reads "A. B. C. Memph." with the rest, in the trials. A. B. C. P. reads "and towards strangers" with A. B. C. Memph. & B. C. Am. Memph. & L. P. H.  
<sup>8</sup> T. R. reads "the name," with some manuscripts. See Syr. & Holland. But

Having many things to write to you, I would not with paper and ink; but hope<sup>10</sup> to come<sup>11</sup> to you, and in six months to month, that our<sup>12</sup> joy may be full.  
The children of time shall indeed greet thee.

<sup>10</sup> May read "your," with A. B. C. Am. Memphis; & A. B. C. P. & Syr. & Holland. H.  
<sup>11</sup> T. R. reads "come," with A. B. C. Syr. & Holland. H.  
<sup>12</sup> A. B. C. P. & B. C. Am. Memph. with,

### EPISTLE OF JUDE.

Jude, bondman of Jesus Christ, and brother of James, to the called ones,<sup>1</sup> beloved<sup>2</sup> in God the Father and preserved in Jesus Christ: Mercy to you, and peace, and love be multiplied.

Beloved, using all diligence to write to you of our common salvation; I have been obliged to write to you cautioning [you] to contend earnestly for the faith once delivered to the saints. For certain men have got to sanctified, they who of old were marked out beforehand to this sentence,<sup>3</sup> tragedy (persons), turning the grace of our God into dissoluteness, and denying our only Master<sup>4</sup> and Lord Jesus Christ.

But I would put you in remembrance, you who once knew all things,<sup>5</sup> that the Lord, having saved a people out of [the land of] Egypt, in the second place destroyed those who had not believed. And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps in eternal chains under gloomy darkness, to [the] judgment<sup>6</sup> of [the] great day; in Sodom and

<sup>1</sup> The argument against this construction seems to me partly dissolved and without any force. It is not, as it seems, the punctuation which brings a disconnection of the sentence.

<sup>2</sup> T. R. reads "sanctified," with K. L. P. & text of A. B. C. Am. Memph. & L. P. H.

<sup>3</sup> Or "sentence" [is].  
<sup>4</sup> As mentioned<sup>5</sup> in the lesson, there is, notwithstanding the history, but that such may be the case.

<sup>5</sup> T. R. reads "the," with K. L. P. Memph.; text of A. B. C. Syr. & Holland. H.

<sup>6</sup> Not temporal punishment, but punishment after recompence, and for which they are condemned, judges, the rule is 1 Cor. 11. 30, compensation sufficient to support by nothing increased. H. L. by predominance. The article is omitted, or is. They are the same in the order of judgment and execution.

<sup>7</sup> T. R. reads "true." Yet, after comparing with E. P. M. Syr., A. B. C. G. Am. Memphis, & L. P. H.

<sup>8</sup> Or "denying the only Master and our Lord Jesus Christ."

Gomorrah, and the cities around them, committing grossly fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire. Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignitaries. But Michael the archangel, when disputing with the devil he renounced about the body of Moses, did not dare to bring a railing judgment against [him], but said, The Lord rebukes thee. But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they except themselves.<sup>9</sup> Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gain-saying of Core.<sup>10</sup> These are spots<sup>11</sup> in thy love-feast, bearing together [with you] without fear, pasturing themselves; clouds without rulers, carried along<sup>12</sup> by the winds; animals<sup>13</sup> trees, with-

<sup>9</sup> T. R. reads "this," with K. L. P. and others; & A. B. C. G. Am. Memphis have "all these." See E. P. M. Syr. & Holland. H. The last sentence, and some before have,

<sup>10</sup> righteous is the perfect, but "has kept off" of "to" is not English. Right off suggests it more. Those therefore put the present, the perfect signifies the continuance of what had begun in the past.

<sup>11</sup> Or "diseases themselves," perhaps. Compare note to 1 Cor. 11. 17.

<sup>12</sup> See Psalm and David. Edifying the ignorant. Dispersed as vagabonds in wide promiscuity. In "carried" "are" is a verb, essentially a verb, "are" as one where the are broken. But dispersion seems to show and characterize as a condition, and with various events. No settlement seems to, and it may be so; and then. He quotes Polybius and Frontinus.

<sup>13</sup> T. R. reads "sheep," with Am. Memphis and some others; text of A. B. C. L. H.

<sup>14</sup> Those take it for Jesus whose true witness is in position.

